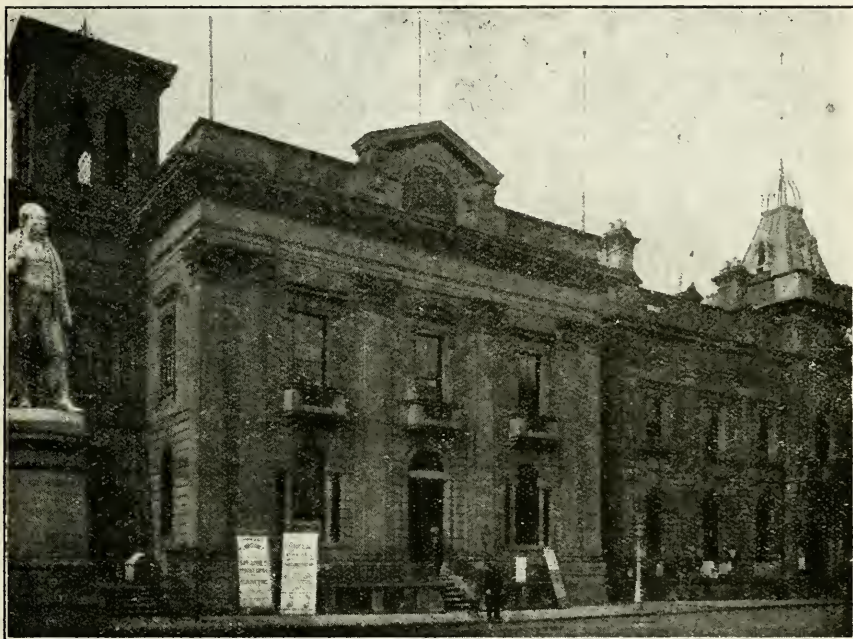


THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



Kidderminster Town Hall

Again Its Walls Will Reverberate With M. I. A.

(See page 38)

THE WARP AND WOOF OF MORMONISM

By PRESIDENT J. REUBEN CLARK JR.

OF THE FIRST PRESIDENCY

IT is not possible for me to express my feelings as I stand here before you tonight. As I heard Brother Hislop offer the opening prayer, there came to me with a tremendous, almost staggering, force, the responsibility which is mine and what you brethren and sisters expect of me tonight. My earnest prayer is that in part, at least, his prayer may be answered. But it can only be answered if there is going from you likewise a prayer that there shall come to me as I stand here before you the Spirit of the living Master to guide and direct my thought and my speech.

This Sermon

The *Millennial Star* takes pleasure in publishing this sermon delivered by President Clark in Victoria hall, London Sunday evening, January 5. The first part of his discourse is printed in this issue. The concluding part will appear next week.

Other speakers at the services, conducted by President Andre K. Anastasiou of London district, were President Joseph F. Merrill of the European mission and President Joseph J. Cannon of the British mission. Special music was provided by London district choir, the Mission M Men quartette and Sister Inez C. Russell of London district. There were 230 people in attendance. Arriving at Plymouth January 1, President Clark sailed for America from Southampton Saturday, January 11.

We have had a beautiful service so far. The singing has been beautiful, Sister Russell's solo most beautiful and the Spirit of the Lord has been with us. Contrary to the usual opinion regarding our people, you will find wherever you go that they are a people of culture.

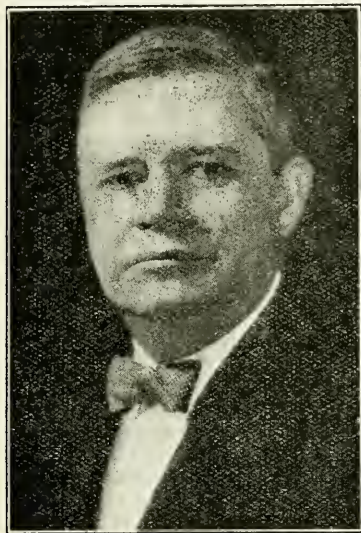
This is my first journey across the ocean to this hemisphere. It is therefore my first journey to what is my homeland, not quite so recent as it is yours, but nevertheless mine. My ancestors in common with yours builded Britain, and the achievements of its early history in politics, in religion, in art, in culture, and in law, are as much mine, may I say, as they are yours; and I have for all of those achievements the pride which must be yours also.

Since I came to these shores, my mind has been flooded with thoughts of the past which is gone. I have thought of how the Lord has worked silently but steadily to bring us where we are. I have thought of what my own country owes to Britain, the British Isles, for its very existence; I have thought of what my own Church, and you of our Church here likewise, owes to these same Isles for the sterling men and women who from time to time have left your shores, have crossed

the deep, and have helped to build us in America. And that has led me to this thought—that there still rests upon you in these Isles a great responsibility.

It was to these relatively small territories that the Gospel was first brought from the west. You gave its first foreign converts. You provided the sinew out of which the Church has been built,

and upon which it depends. Brother Cannon is nearer to you than I, for his father was a native of your country. President Merrill—this must have been his own land too (he tells me it was); and I could go down the whole line of the authorities of the Church, the General Authorities, and point out to you that a great bulk of them was furnished from the blood that flows in your veins. Not that God has any greater respect for the blood of one race than for the blood of another; that is not my point.



PRESIDENT CLARK

My point is that by the design of God, it was from this nation that the backbone of the Church came. The Church is what it is because of what you have furnished to it—for good or for evil. Yours is the responsibility in the greatest part. And I am grateful to our Heavenly Father to say that to this point of time, at least, the record is for good and not for evil.

I want to run back a bit in history because, I repeat to you, my mind has been flowing along these channels since I have come to these shores. Before doing so I want to repeat a question which came to me once when I was teaching a Sunday School class back home. One of my students said to me, "Do you think that the Lord speaks to us today just as He did in the olden time? Don't you think He used to talk to them more than He does now?" I said, "No, I think He speaks

just as frequently to us today as He ever did in the past. I think He speaks in the same way, with the same clarity. Our difficulty is that we do not understand His voice." Have you ever thought, my brothers and sisters, that if this were not true the ancient peoples would have followed His voice wherever He spoke, for they would not have failed to hearken to the actual voice of God? I wonder if when the water was swept back from the beds of the Red Sea and Israel passed over dry-shod, I wonder if they knew at the time that God's hand had moved and then held the water back? I wonder if there was not some natural phenomena, seemingly natural, that brought about this miracle so that to them God's hand was not clear? I wonder if when the Lord spoke to Moses on Sinai in the voice of thunder, Israel thought it was any more than a thunder storm? Did Israel know it was the great God of Hosts who spoke? Of course, Moses told them it was God who spoke, just as the prophets today are telling us that God speaks, that He is pointing the way, that He is calling us to repentance, that He bids us partake of His mercy, His blessings, His salvation; for day by day, hour by hour these are the things which He brings, to you and to me. But we do not seem quite to understand or recognize the voice. So I say I have been running over in my mind how clearly the Lord has been speaking

along the history of this people and how He has been carrying forward His work to its final consummation.

I am thinking of the time when Henry VIII broke away from Rome—the first great movement to overturn the power of the church which no longer spoke for God. Then another church was established here in its place. That church in due time took on some of the characteristics of the mother church to which it then traced and to which it now traces all of the authority

Memorable Visits

PRESIDENT CLARK'S visit is the first to Britain by a member of the First Presidency since that of President Joseph F. Smith more than a quarter of a century ago. Accompanied by Elder Charles W. Nibley (who was then presiding bishop of the Church and later became a member of the First Presidency), he spoke in London, August 14, 1910, and later addressed an assemblage in Durham House, Liverpool.

Each of the three members of the present First Presidency has now enjoyed a sojourn in Britain, President Heber J. Grant and President David O. McKay coming to Europe while members of the Council of Twelve Apostles. President Grant presided over the European and British mission 1904-06, and President McKay 1922-24, both with headquarters in Liverpool.

which it claims. Then there came a time when persecution was in the land, because of that church. When men could no longer move along the path which freedom and conscience dictated. This land seemed not to be the place where God's work could be brought forward, for that required a land of absolute freedom of conscience.

So a group of hardy men and women, born and bred in these Isles, went across the sea and there they builded a mighty empire. There came a time when, as they saw it, there was an attempt to fasten upon them by the mother country some principles of government in which they did not believe because it was contrary to the ultimate freedom which they cherished. So they broke away, and out of it there came a government which declared that "We hold these truths to be self-evident, that all men are created equal: that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness." On these principles was founded this American government—founded by men and women of British ancestry (again using Britain as embracing the whole British Isles), motivated by British principles guided by the essences of the British law. How had that law been developed? Incidentally, may I say that in my own view when the history of the British Isles shall be written,

the greatest, the brightest gem in the crown which will be then given to Britain will be that there developed here a system of law under which tyranny and despotism could not thrive. For so long as the principles of the Anglo-Saxon law maintain, the common law of this country—which maintains not only here but in America and in your colonial possessions in large part—so long as those principles maintain, and where they maintain there cannot be tyranny.

I repeat there are two great systems of law—the civil law and the common law. In the civil law the grant is from above—from

the emperor down to the people—and he gives to the people those rights which he wishes them to possess. They look into the law to see what they may do. Under the common law the grant is from the people up. The great residuum of power rests with the people, and you and we look into the law to see what we may not do, for we may do anything which the law does not forbid.

It was this great principle of liberty which was necessary in order that the Gospel might be established, and until that principle was made effective either the state dominated the church or the church the state and freedom of conscience could not exist.

AND so the Lord moved on toward the bringing out of His Gospel. So it will look in history, though it did not seem so at the time. On the pages of history this new government so dedicated and so formed, had scarcely been born until God again came from the heavens and revealed to His people on the earth anew the Gospel in its fulness, restored again His Priesthood. And that Church had scarcely been organized—as history will show, for days and months and years in history fade away and we see only the great outstanding events, the great moments in history—hardly had the Church been organized when the first missionaries came to these shores, one hundred years ago next year. From that moment until the present you Britons have largely furnished the warp and the woof of the Church. I think there should be in the hearts of each of you a thrill and a glow that in all this you have had this great part: first, in the preparation of the world for the coming of the Gospel, and next that you figured so largely in the formation, the establishment and the growth of the Church. And have you thought, and if not please do so, that this is the first great distinctive religious movement that has come out of the Nordic peoples.

Your Reformation was merely a splitting off from the mother church, and since then you have had your sects splitting off from the original break. You have had various teachers establishing this cult and that cult and the other. But this is the first time in history when, breaking away from all that went before, an Anglo-Saxon has declared that God once more has spoken from the heavens. Now I say again to you I am not saying this in the spirit that God is any respecter of persons or race or locality. That is not my point, I am only, I say again, pointing out to you that for this Church, of which we are members, you Britons are in large part responsible and that God did speak again from the heavens; again appeared to the young boy in the woods on his knees in prayer; and that that boy was an Anglo-Saxon.

I repeat, I am very grateful to be here with you and to meet with you. President Grant thought of taking a trip to see you and expected to take it this year that has passed. We have now put it off perhaps until some time this present year. He looks eagerly forward to coming back to the place where he had his real missionary experience with all its accompanying blessings. He oftentimes speaks of England and of the Isles in terms of affectionate remembrance.

(To be concluded in next issue)

KIDDERMINSTER CHOSEN FOR CONFERENCE

KIDDERMINSTER, Worcestershire will be the venue of the second annual Mission-wide M. I. A. conference next Whitsuntide (May 30, 31 and June 1). That announcement is made through the columns of the *Millennial Star* by the Mission boards, with the enthusiastic approval of President Joseph J. Cannon. The 1936 conference will be augmented with a Primary convention, and already Mission officers of this auxiliary and the M. I. A. have begun plans for the three-day gathering. Dr. Ray M. Russell, Mission Y.M.M.I.A. superintendent; Sister Catherine L. M. Horner, Mission Y. W. M. I. A. president, and Sister Elizabeth Cornwall, Mission Primary supervisor, are directing the work.

Sessions similar to those held at the M. I. A. conference in Kidderminster last June

(*Star* June 20, 1935) will be conducted in Kidderminster branch chapel (see cut), Kidderminster Town hall (see cover) and the adjoining Corn Exchange. Contest work, the dance and concert will come on Saturday and Monday and devotional services and testimony meeting on Sunday. Several new conference features are planned.

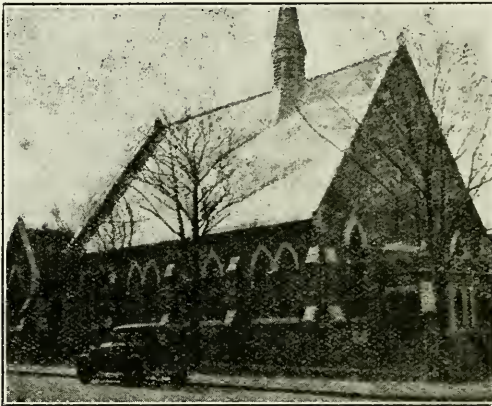
Sheffield district will defend its championships in the M Men track and field meet, ladies' chorus and M Men public speaking competition. The Russell challenge cup (*Star* cover April 11, 1935) will again be the track and field prize.

The Primary convention will include officer and teacher institutes for lesson and recreational work and a Sunday programme presented by children.

Lodging accommodations and community meals in Cooperative hall will be arranged for conference visitors, who will again lodge at the homes of Kidderminster residents.

Kidderminster itself provides an ideal convention town. It teems with tradition and industry. Founded as a monastery by Saxon Kings of Mercia in the Seventh century, this town with a 30,000 population

has been Britain's carpet weaving center almost since the industry was introduced there in 1745 by a manufacturer who brought a skilled weaver of carpets from Tournay (Belgium). It now claims to be the greatest carpet center in the



Kidderminster Branch Chapel

world.

This midland town was the home of Richard Baxter (1615-91), famous Puritan writer, and is the birthplace of Sir Rowland Hill (1795-1879), innovator of Britain's penny postal system in 1837. (His statue appears on the left of the *Star's* cover picture.) The Town hall, which will be scene of the main conference sessions, contains a large organ and concert hall accommodating 700 persons. Kidderminster branch chapel, where many of the sessions will be held, was dedicated June 14, 1925 by President James E. Talmage.



A JOURNEY THROUGH BRITAIN WITH SONG

By Elder Gilbert R. Langton

IT was a cold, rainy night in November. Five of us climbed out of our old, copper-coloured motorcar, in front of Institute hall on the main street of Skelton, a little farming village in Durham. We had travelled forty winding miles south from Sunderland. Slightly stiff from the ride, we entered the hall and proceeded into a homely little room in which 12 members of the Skelton Toc H club were assembled. It was one of the smallest gatherings with which we had yet met.

Messages in Melody

THERE are many methods for proclaiming the restored Gospel to the world, and one of the most powerful is that of song. The Latter-day Saint Tabernacle choir of approximately 400 voices has won world-wide acclaim through its weekly radio broadcasts over the Columbia network of stations throughout the United States and Canada and through its concerts at international expositions.

In Britain the Mission M Men quartette has been opening new doors and new hearts to the Gospel message through melody. Here is a story of some of their experiences, written by one of their number.

We were introduced to the group by President Thomas Rudd of Skelton branch. He told them that we were elders of the Church of Jesus Christ of Latter-day Saints and that we would present the evening's programme.

After one of us opened with prayer, we sang five songs: (*As The Dew From Heaven Distilling, M Men Are Leading Along, Drink To Me Only With Thine Eyes, Integer Vitae and Viva l'amour*). Then one of the elders explained the philosophy of Mormonism. His remarks were followed by three more songs (*Deep River, My Old Kentucky Home and Joseph Smith's First Prayer*). Then the story of the restoration to the Prophet Joseph Smith of the true Church was explained. Our last hymn was *O My Father*, and then we closed with prayer.

After the dismissal each of the gentlemen came up to us and heartily thanked us for the programme and bade us farewell. Soon we were back in our small motorcar returning to Sunderland.

A few weeks later we received a letter from Brother Rudd, informing us that Mr. William Henry Hutchinson, secretary of the Toc H club, had applied for baptism. The letter, in part, reads:

Six years ago . . . after much deliberation he (Mr. Hutchinson) joined the ex-Wesleyan Methodists. . . . But he was not satisfied with the Methodist church and joined a Pentecostal mission. But again his soul was not satisfied and so he transferred his allegiance to the Plymouth Brethren. But still, like Noah's dove, he could find no place to rest. At last, despairing of ever finding the true church, he left them all. But a feeling that God had a true church somewhere led him to pray to Him to show him to it. The answer came clear and distinct:

(Continued on page 43)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 16, 1936

EDITORIAL

"PERPLEXITY AND DISAPPOINTMENT"

UNDER this heading in the issue of December 27, 1935, *The Church of England Newspaper* (a weekly publication) said editorially:

"While the country has partially recovered from the shock of the Paris peace proposals, the Parliamentary debate and subsequent events have not removed the perplexity and disappointment felt by all parties. Sir Samuel Hoare and Mr. Baldwin were frank and almost childlike in their simplicity, but no adequate explanation has been offered why such terms were even given a moment's consideration by responsible statesmen.

"There is a growing feeling that British Ministers are too easily influenced by French politicians. Cooperation between the two countries is essential, but it is time that England had a policy of her own—a policy not based upon unprincipled opportunism but upon moral ideals which put God and His laws first. There can be no doubt that France, time after time, has blocked the road to amicable progress in international affairs since 1919. British representatives have repeatedly modified their policy or given way altogether out of deference to French pleas for security and similar catchwords. We hope this phase has now ended and we trust English statesmen will press forward with an international policy based on righteousness, justice and peace. The Government which does this—whether it be National, Conservative or Labour—will be backed up by British public opinion, which is becoming articulate and sound."

The *Millennial Star* does not wish to express any opinion on questions that divide British political parties. But in fairness to the paper quoted the above quotation is given so fully to obtain an adequate setting for the expressed hope that "English statesmen will press forward with an international policy based on righteousness, justice and peace." We believe our readers will all give a hearty "amen" to that hope. Further, our hope is that not only will the British Government pursue such a policy but every other government, also.

Yet the outlook for such a policy is not bright. And the reason is found in a word used in the above quotation—opportunism. Whether opportunism has had any influence on British policy we leave others to say. We frankly admit, however, we believe it has had very much to do with policies of some other

governments and they are not all on this side of the Atlantic. Still, in their hearts is it not true that the great majority of people of every democracy desire their governmental policies to be "based on righteousness, justice and peace."

Then why any deviation from such a national policy, particularly in a democratic country? May not the correct answer be "politics and politicians"? In the sense that we use these terms politics are the methods and means employed to get and stay in office; and a politician is a person who uses these devices. Success and not principle is uppermost with him. And many politicians are so set on getting into office that they are willing to go to any length, to make any kind of promises to win the positions sought.

The people are not bad at heart—theoretically they desire that right and righteousness shall prevail. But bright minds and clever tongues can make black appear white and white appear black. And only study and careful thinking will discover the illogical reasoning of the deceiver. Appeals to self-interest in its many varied forms and to cupidity all in the name of justice and right, if cleverly done, will captivate the crowd and win its support. This the politician knows. Hence the unscrupulous ones do not hesitate to use deceptive devices. The success of these results in their being used more and more. The word opportunism well describes the resultant governmental policy. So principle, honesty, justice, righteousness are all apparently more or less sacrificed to win success at the polls. The innate selfishness of the voters is not so much to blame as the dishonesty of cunning, unscrupulous and able politicians. May not much of the radicalism, discontent, uncertainty and therefore distress and suffering of these troublous times be charged to these selfish and power-seeking politicians?

Let us sincerely and earnestly pray that the Lord will hasten the day when governmental policies of all nations, both national and international, will be "based on righteousness, justice and peace." Then let us all work in every way we can to bring the coming of this day!—JOSEPH F. MERRILL.

GETTING FAITH AS A PEOPLE

LET us get faith as a people. Let us so order our lives that we are entitled to an increase of that faith. I am thankful that I know of no man or woman who ever joined this Church and attended his or her sacrament meetings, partaking of the sacrament in remembrance of the suffering of our Saviour and His death; who was honest in the payment of his or her tithing; who divided with the Lord as perfectly as they would ask the Lord to divide with them if they were making up an account; who have kept the Word of Wisdom—I have never known such a person to lose his or her faith.—PRESIDENT HEBER J. GRANT.

FELLOWSHIP WITH GOD THROUGH PRAYER

By Claire Stewart Boyer

FELLOWSHIP is the most supreme kind of friendship. It encompasses harmony, understanding and appreciation. It develops through constant communion which results in the exchange of interests and ideals.

Fellowship begins with a feeling of harmony. When the parent lets the adult spirit slip from him and accepts the mood of childhood he and the child begin to mean a great deal to each other. So is it with human beings. They must let the cloak of everyday worries and petty concerns drop from them and put themselves in harmony with all that is best and highest, with the Spirit of God. Only then can God and man begin to mean a great deal to each other.

As between parent and child comradeship is developed through words, so between God and man fellowship is established through prayer. The very attitude of prayer suggests willingness to cooperate with a higher will. This harmony is not resignation but alliance. As human fetters slip from us, all that is noble in us rises to meet that Greater Power. No man is merely human—part of him is divine. All the best in us is God in us. It is this part which grows when surrounded by spiritual atmosphere. It is this part, which, in a receptive and expectant mood, can recognize the best He has to give. In the moment of unalloyed harmony man finds God and God finds man.

So out of harmony emerges understanding. Man's conquest of spiritual understanding is his greatest pilgrimage. When he begins to pray he and God exchange ideas. Man opens up his heart and God reveals His purposes. God is looking for men and women of pure heart. He finds them only through their prayers.

Understanding means that the mind reaches a definite conception. As soon as our minds have attained a certain satisfying knowledge of a personality we feel a sense of comradeship. As soon as we have a satisfying conception of God we feel a closeness to Him. This closeness increases our desires to live up to what He expects of us. If we think of God as the Shepherd knowing each member of His flock or as the Great Librarian of our souls knowing the contents of our hearts we feel the bonds of comradeship. These conceptions are much more satisfying than the idea that "God is an Engineer who started this locomotive of a world, pulled the throttle wide open and jumped from the caboose leaving the world running on the rails of law."

If we feel that we know Him and His plan for us our understanding develops into a strong bond. It is then that we wish to be satisfactory in His sight. Our first effort is to be with Him more. So prayer becomes a constant communion, not a spasmodic practice.

People who do not understand the value of comradeship with God pray only in times of great anxiety, peril or responsibility. Prayer then is selfish. We are asking God to run our errands for us. The boy who has never developed a comradeship with his father writes letters to him only when he needs help. Many

relationships with God are like that—an occasional cry of need.

The desire to make communication worthy should cause people to see the difference between praying for wealth and praying for wisdom, for things instead of qualities. As to the method of prayer, we are again lax. We would not stand before a king without knowing what we wanted to say nor how we were to say it. Yet many people consider prayer needs no preparation. Prayer is the "highest energy of which the human mind is capable" and is therefore worth its supremest effort. Each new occasion demands its individual consideration of thought and phrase.

When we have developed the ability to communicate with God worthily we appreciate Him much more than we could possibly do had we been careless. When we value any friendship we try to live up to the friend's hopes for us. It is the same with this divine relationship.

Constant communion of a high order brings about appreciation. Just as we take our problems to our best earthly friend for help so prayer is the "inner battlefield where men conquer false worries, trivial anxieties, morbid thoughts and spectres of the mind that irritate the spirit and make the body ill."

Our own wisdom is insufficient. Even Christ in His life struggle found it necessary to seek divine aid through prayer. "In the most skeptical man or generation prayer is always underground waiting." The most coveted comradeship possible is the comradeship of God. He who acquires it is thrice blessed.

He has reached a measure of spirituality encompassing harmony, understanding and appreciation.—(From *The Instructor*.)

A JOURNEY THROUGH BRITAIN WITH SONG

(Concluded from page 39)

"The Mormon Church." But, like so many good people under delusion as to what Mormonism really is, he thought he must have been mistaken. He offered up the same prayer and again and again the answer came: "The Mormon Church." This happened on four different occasions, and so he began to make diligent enquiries. There came into his hands a Latter-day Saint tract entitled *A Plan of the Primitive Church as Delivered by Christ*. Then he got hold of some copies of the *Millennial Star*, which proved to him that his preconceived notions of Mormonism were false. Then came the memorable night when the scales were finally turned—the night when the Mission quartette sang and talked at the local Toc H club. He noticed how they had a "something" which he had not and which he wanted. . . . December 4 I had the honour of baptizing him a member of the Church in the North sea at Saltburn.

That is one of the many soul-stirring experiences the Mission M Men quartette, composed of Elders Alma M. Porter, Elvon G. Jackson, J. Sterling Astin and the writer, directed and accompanied by Elder Bertram T. Willis, has met with during a recent six months' journey through the British mission, preaching the Gospel through song.

During our odyssey we have sung before a total of 10,000 people, nearly half of whom have been non-members, at 115 different meetings, including socials, Toc H, Regnal, Rotary, open-air and cottage meetings, district conferences and Mission health exhibitions. During that time we have travelled 2,000 miles and

visited 56 cities from Edinburgh on the north to Bristol on the south. Our repertoire includes thirty songs.

Our experiences have been varied, but through each we have seen the hand of the Lord working to further His cause. At one time (October 25) we sang at a Mother Humber Fund Society benefit in Hull. The society is a philanthropic organization. We presented our usual programme, including Latter-day Saint hymns, and Brother Walter Ynll of Hull district presidency gave the Gospel sermon.

After the programme one of the officials of the Society gave an address. A middle-aged, black-haired, dignified-looking man, he began: "Each day I try to learn something new before the 24 hours slip away." He paused, lowered and then raised his head. "I have learned my bit this evening," he continued. "My previous notions about the Mormon elders have been shattered. Tonight I have learned to respect the Latter-day Saints. Their kindness in coming this evening to provide a programme for raising funds for our society has been gratifying. We have all benefited from the cheery spirit they have brought with them."

After the meeting we enjoyed the usual Gospel conversations with people wanting to know more about the message of Mormonism.

On two other occasions we had the opportunity of singing to the Mayor of Rochdale, Councillor Ashworth Ashworth, once at an M Men dinner dance and again at a formal banquet of the Rochdale Rotary club. He joined in with the others in singing commnity songs under our direction after the programme.

At another time we were asked to sing to Sister Barbara Ellen Walker of Bradford branch, who was ill. She lived in one of the abodes in a little brick court. After we had sung *We Thank Thee O God for a Prophet*, a knock came on the door. A neighbour woman quietly tip-toed in, took a chair near the bed, and, with a "Don't let me interrupt you," listened to two other Latter-day Saint hymns, *Joseph Smith's First Prayer* and *O My Father*.

As we walked out of Sister Walker's home we noticed about six doors in the court opened and people standing on the thresholds. They had been listening to Mormonism through song. The incident touched our hearts. We realized that it was through no extraordinary power in ourselves that attracted them. It was the beautiful message which we carried. For example :

O how lovely was the morning !
 Radiant beamed the sun above,
 Bees were humming, sweet birds singing,
 Music ringing through the grove,
 When within the shady woodland,
 Joseph sought the God of love.

Suddenly a light descended,
 Brighter far than noonday sun,
 And a shining, glorious pillar
 O'er him fell, around him shone,
 While appeared two heavenly beings,
 God the Father and the Son.

The Mission M Men quartette was formed shortly after the

Mission M. I. A. conference in Kidderminster last June. For three months we sang in the area surrounding Birmingham. For 17 consecutive evenings during one period we were occupied in proclaiming our message through melody. We began a tour of the district conferences September 17 and for three months travelled throughout the Isles in a motorcar which we purchased for £7 10s. and which had caused us no trouble except at one time with a headlight.

Our tour was climaxed Sunday, January 5, in Victoria hall in London when we sang before President J. Reuben Clark Jr. of the First Presidency.

Indeed we can say with that great English essayist, Charles Addison, "Music wakes the soul, and lifts it high, and wings it with sublime desires, and fits it to bespeak of the Deity."

NEWS OF THE CHURCH IN THE WORLD

President Bryant S. Hinckley of Liberty stake in Salt Lake City has been appointed by the First Presidency as president of the Northern States mission, succeeding President George S. Romney, who died suddenly December 19. President Hinckley has long been active in Church work. He was a member of the general board of the Young Men's Mutual Improvement association from 1900 to 1925, when he became Liberty stake president. He has taught at Brigham Young university and served as principal of the Latter-day Saint Business college. President Romney, who died of a heart attack at Rockford, Illinois, was Freemont stake president (1925-31) and formerly principal of Ricks academy (Rexburg, Idaho). His funeral services were held in the Assembly hall, December 22. Speakers were President Heber J. Grant, President David O. McKay and Elder George Albert Smith of the Council of Twelve Apostles.

Acclaim for his masterful work in sculpture and etching has come to Mahonri Young, Latter-day Saint artist, from the Washington *Post*, large newspaper in America's capital. In its Sunday issue of December 8, the newspaper devoted several columns of space to descriptions and eulogiums regarding his work, specimens of which are on exhibition in Smithsonian Building. Excerpts from the article read: "Mahonri Young, whose etchings are being shown at the

Smithsonian, perhaps had an opportunity to build a reputation as a true American artist more than any other contemporary person. He is a grandson of the famed Brigham Young, leader of the Mormon Church, and a sense of drama must have been imparted to the artist at an early age as he grew to manhood in Salt Lake City during one of the most interesting periods of American history." Of his exhibition of fifty prints, arranged in compliment to the commission of the National Gallery of art, the *Post* declares that they "demonstrate the remarkable abilities of this true American artist." The article extols Mahonri Young's brilliant sculpture in the Seagull monument, done in bronze, in Temple Square, in remembrance of the seagulls which saved the Mormon Pioneers' crops (*Star*, October 24, 1935).

Civic officials, including the mayor and members of the city council, attended the recent dedicatory services of a new Latter-day Saint chapel in Columbia, Mississippi. "Our chapel today is conceded to be that city's most beautiful and outstanding place of worship," declared Elder Melvin J. Ballard of the Council of Twelve Apostles, who pronounced the dedication. During his brief visit in the Southern States, Elder Ballard gave three radio addresses—at Atlanta and Charleston in South Carolina and Mobile, Alabama.

OF CURRENT INTEREST

Speed—Aiming at Sir Malcolm Campbell's land speed record of 301.337 miles per hour (which he established on Utah's salt beds last summer), Ab Jenkins, Latter-day Saint driver, is preparing a speed monster capable of travelling between 350 and 400 miles per hour. He will attempt to establish a new record this summer. Jenkins' car, designed by August Dusenbergl, internationally famous motorcar builder, will be generated by two 12-cylinder engines, one driving each set of wheels independently of the other. The total horse power is 3,600, as compared to 2,400 of Sir Malcolm's *Bluebird*. Jenkins, who holds the world's solo 24-hour land speed record, has always attributed his athletic success to observance of the Latter-day Saint Word of Wisdom (*Star* June 13, 1935).

New Deal—President Franklin

D. Roosevelt's recovery programme has received another jolt, with the striking out of the AAA (Agricultural Adjustment Act) by America's Supreme Court by a vote of six to three. The action by the Supreme Court Monday, January 7, was the second severe blow to the New Deal, the other coming when the Court declared the NRA (National Recovery Act) unconstitutional (*Star*, June 6, 1935). The purpose of the NRA was to rejuvenate industry by national regulation of working hours and wages and the AAA was a companion measure designed to rejuvenate agriculture under a system of crop regulation and control, the government paying farmers bounties for their productions so long as they promised not to produce more than the government desired on the markets.

FROM THE MISSION FIELD

Transfers—Elder George Eldon Noble was transferred from Hull to Norwich district and Elder Joseph H. Black from Norwich to Hull district December 27.

Releases—Elder Abraham Noble and his wife, Sister Annie D. Noble, were honourably released December 31 to return to their Salt Lake City home, having laboured in Nottingham district.

Doings in the Districts—*Liverpool*—Members of Preston branch M. I. A. recently enjoyed a visit to Royal Cross School For Deaf and Dumb Children, visiting the classrooms, workshops and dormitories. The visit was arranged by Y. W. M. I. A. President Gertrude Corless and Y. M. M. I. A. President Clifford Hartley.

Uncle Ben was the title of a farcical play presented by Preston branch M. I. A. in the branch hall Thursday, December 12. Roles were played by Elders Dale L. Barton and Ellis E. Craig, Brother C.

Hartley, Sisters Laura and Irene Winn, Miss Doris Dean and Mrs. Violet Field. Games and refreshments were also part of the programme.

Children of Preston branch were entertained at their annual Christmas party in the branch hall Thursday, January 2. Father Christmas (Brother C. J. Brodie) distributed gifts and games were played. Catering was in charge of Sisters Bessie and Gertrude Corless and Laura Winn and Mrs. Nutter.

Members and friends of Preston branch enjoyed an evening of games and dancing Tuesday, December 31. Refreshments were served by Sisters Mary C. Hartley and Gertrude Corless. The affair was planned by Elder Ellis E. Craig, Brother Hartley and Sister Gertrude Corless.

Wigan branch recently enjoyed its annual "tea" party, concert and dance in the branch rooms. Following "tea," served by the Relief Society under the direction of Sister

Lavina Webster, a concert was presented under the supervision of Brother James Morris, in a tastefully decorated holiday room. Numbers were contributed by Brothers Thomas, Connor and James Morris and Alfred Walton and Sisters Madelene Ellison and Mary Tinsley. Little Miss Brown, aged 10 years, presented novelty dancing numbers. Fifty persons enjoyed the dance that followed. Brother Frank Brindle was master of ceremonies and music was provided by Brothers Joseph Snape and Charles Rickard.

Irish—M.I.A. organizations of Irish district are now building a "Kidderminster Fund" for the purpose of raising funds for sending an M Men team to compete in the track and field meet at the 1936 M.I.A. convention. The move, directed by Brother Fred Horlacher and Sister Ruby Gilen, has for its motto: "Look Out For the Fighting Irish."

A Boxing Day social was sponsored by Belfast branch Sunday School in the branch hall under the direction of Superintendent William Belshaw. Refreshments were served and games were played under the supervision of Brother T. H. Fulton.

At ceremonies held in Dublin recently the following were initiated into the Church: Alice Maud Heterich, baptized by District President Benjamin R. Birchall and confirmed by Elder Victor L. Bingham; Lonis Heterich, baptized by President Birchall and confirmed by Elder Bingham; John Pratt

Mogerly, baptized by President Birchall and confirmed by Supervising Elder Keith M. McFarlane; Patricia Bertha Laura Steele, baptized and confirmed by President Birchall, and Pearl Babette Louisa Steele, baptized by President Birchall and confirmed by Elder McFarlane.

Birmingham—At ceremonies in Kidderminster branch chapel Sunday, January 5, Bertram Harry Stokes was baptized and confirmed by District President Norman Dunn, and Harold Walker was baptized by President Dunn and confirmed by Brother George E. Hunter of the district presidency.

At Birmingham district union meeting in Handsworth branch hall recently, M Men of Handsworth branch presented a "Nigger Troop" for the benefit of the soft-ball team for 1936 now being organized. Men Men President William Horner was in charge.

A New Year's party was held in gaily decorated Handsworth branch hall Thursday, January 2. The programme consisted of games and dancing.

Nottingham—Sister Annie E. Noble spoke by invitation to the Methodist Women's Own Meeting at Ratcliffe-on-Trent, near Nottingham Tuesday, December 31. Her subject was "Mormonism—Its Advantage For Progress and Health." Several tracts and pamphlets were distributed.

Genealogy Conference

THE first annual mission-wide genealogical conference in Britain will be held in Sheffield branch chapel (Lyon and Ellsmore roads in Sheffield) Sunday, February 9, sessions beginning at 2:30 p.m. and 6:30 p.m. A feature of the afternoon meeting will be a demonstration of a genealogical laboratory period under the direction of Sister Dora Bargh of Sheffield branch. President Joseph J. Cannon and members of the Mission genealogical board will speak in the evening. Special music will be provided by the Mission M Men quartette.

The conference, open to members and friends throughout the Mission, will provide a foretaste to the Church-wide commemoration of the hundredth anniversary of the restoration of the keys of the sealing power by the Prophet Elijah to the Prophet Joseph Smith in the Kirtland temple April 3, 1836.

Under the supervision of Branch President Alfred H. Hewerdine and Sister Edith Limb, members of Mansfield branch went carol singing Christmas Eve, tracts being distributed at each home. Funds went toward the building fund.

Bristol—Relief Society conference was held in Bristol branch Sunday, December 22, under the direction of Sister Gladys A. Millard, Relief Society president. The theme was "Great Women of The Past and Present." Sister Lucy Battle talked on Eliza R. Snow, Sister Dorothy Burrough on Florence Nightingale, Sister E. Bowen on Anne Askew and Sister Millard on Deborah. Singing Mothers provided numbers and a duet was sung by Sisters Lucy Battle and Iris Hale. District President Herbert Millard, his first counsellor, Brother Henry E. Neal, and Branch President William Collins were in attendance.

London—Portsmouth saints and friends welcomed the New Year with a social in the branch hall Wednesday evening, January 1. The programme consisted of readings by Sisters Emily C. Samphier, Amy R. T. Tomes and Bertha Carter and Elder Frank E. Ellis. Margaret Samphier sang a solo. Community singing, games and refreshments climaxed the evening.

Letchworth branch Primary children were entertained at a Christmas party in Vasanta hall Monday, January 6, under the direction of Sister C. A. Simonds, branch Primary president. A visit by Father Christmas, exhibits of articles made by the children, games and a sketch and refreshments combined to make it an enjoyable social for the 24 children assembled.

Hull—Hull branch Relief Society Christmas party was presented Monday, December 30, under the direction of Sisters Amelia Ransom and Helen Bryant and Miss Ada Simpson. Elder George E. Noble was honoured guest. He was presented with a gift as a token of appreciation by saints of the Hull district, from which he has been transferred to the Norwich district.

Sisters Helen Bryant, Elsie Walker and Hilda Twidale, officers of Hull branch Y. W. M. I. A., were in charge of a banquet and dance in Hull branch hall Tuesday, December 31. The Rainbow Rhythm Boys provided the music and Brother A. E. Ransom was master of ceremonies.

Correction—Sister Eunice Sussannah Cummings was 78 years of age, not 88, as reported in the *Star* death notices, December 26.

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PUBLISHER: JOSEPH J. CANNON, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: WENDELL J. ASHTON, 5 GORDON SQUARE, LONDON, W.C. 1

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